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Title: **SPatriarch_pg-02.pdf**
Provenance: **Given to April Clark Clive by her father John R. Clark (author)**

Category: **Volume**
Person:
Date: **01/01/1966**

A biography of Wilford Woodruff Clark told through other people called "Springdale's Patriarch", written by John R. Clark.

2 INTRODUCTION

These writings came from the friends and family of Wilford Woodruff Clark, who entered immortality in 1956. The late Leland Grice Larsen, who passed away the following year, had begun gathering memories of his father-in-law, and this book expands on Judge Larsen's inspiration.

In writing of Wilford W. Clark, the Editor (John R. Clark) shared the disappointment expressed in 1956 by Judge Larsen that

"his modest nature was characterized by his silent refusal, notwithstanding many requests by his next of kin, to write his own autobiography. Although some of us became a little vexed by his failure to do this, he was never inclined to push himself in these matters."

[2nd Editor's note: Alas, my father did not learn from his grandfather's oversight! John R. Clark neglected to write his own autobiography. However, he saved hundreds of his own letters and memoirs, which will eventually serve to document his life. -- April Clark Clive, 2024]

Grateful acknowledgment is given to those [mostly now deceased] whose recollections, mementos, sympathy, and family pride made this document possible. Special recognition is given to Brigham Young University professors Milton V. Backman and Louis Cardon for their assistance in compiling the chapter, "The Century of the Patriarch"; to Ruby Dorius Clark Rhodes of Lemoore, California, for her research in Boise as used for the chapter, "Politics"; to the Walter Edward Clark family of Georgetown for their reliable and academic encouragement; and finally, to the vivacious LeOra Clark Larsen of Salt Lake City for her persistent desire to hereby honor her parents.

- JRC

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3

WHY A SECOND EDITION?

*To replenish the supply of John R. Clark's publication of Springdale's Patriarch (1966) which had run out by 2010.

*To continue learning about this remarkable ancestor, as books are more likely read than websites. (Example: Think of your monthly Liahona subscription!)

*To correct the "Errata" which my father requested after publishing his book, providing further clarifi-

cations.

*To present a CLARK coat of arms designed by my father in 1969, three years after he published his book, to honor Timothy Baldwin Clark and other Clark ancestors who came from England and crossed the plains to Zion.

*To add a new double-page "contributors' diagram" that will give context to the now-unfamiliar names of storytellers of W. W. Clark's life and memories.

*To share more treasures about W. W. Clark's life: highlights from his missionary journal, a song to recite his children's names, two 1976 tributes to Pamelia, a sample of Wilford's beautiful penmanship, (list other?), and a patriarchal blessing administered to a granddaughter.

*To document death years to all of W. W. Clark's children, with Russell B. Clark as the last of his generation, at age 109.

*To further update the W. W. CLARK Family Directory by adding vital information of two additional generations, with their permission.**

*To present the DNA research on whether W. W. Clark practiced plural marriage, proving that all eleven of his children were born through his first wife, Pamelia Dunn Clark.

[**Additional contact information is being held private through the Ezra T. Clark Family Organization. These files contain limited access, and only within the Clark family. One final request of our ancestor, Ezra T. Clark, before departing his earthly sojourn was that (?) "my children and their descendants gather together often and support each other..." (find the quote!!)]

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4

The SURNAME of CLARK

'Clark' as a name is derived from the same origin as Smith, Taylor, Hunter, and many others which were adapted from a trade. There is no reliable account of when it was first used as a surname, although the original possessors of the name were engaged in the trade of a

"CLARK: one who could read and plead the benefit of the clergy. Hence, Clark and Clarke."1

Later, the name was used to designate the town clerk (rhymes with 'bark'). Its great prevalence throughout the United Kingdom is because every town had its clerk. Indeed, the name is "ninth in number--if Clark and Clarke are reckoned as one name--in the Registrar General's comparative list of names."2

There is no "true" spelling of the surname, for example:

"There was no standard spelling in the century when 'Deacon' George lived; hence it is immaterial whether his surname is spelled 'Clark' or 'Clarke.' It often appears as 'Clarke' in records, but is 'Clark' in his will (dated 1678). After spelling became stereotyped, the form 'Clark' was most generally adopted by his descendants."3

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1. Baring-Gould, S. "Family Names: Their Story." J.B. Lippincott Co, Philadelphia, 1910. p. 136.

2. Lower, M.A. "Patronymica Britannica: A Dictionary of the Family Names of the United Kingdom." John Russell Smith, London. 1960.

3. Bryant, George Clarke. "Deacon George Clark(e) of Milford, Conn. and Some of His Descendants."

Anthoensen Press, Portland, Maine. 1949. p. 17.

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5 [Here will be a Logo of a pioneer buffalo skull, mounted on a Pentagon background, with C L A R K spelled out on the lower edge. April will send that logo/illustration, and its article by JRC will appear underneath. Text follows:]

C L A R K HERALDRY

The name CLARK hearkens back to the town clerks throughout the British Isles. Historically, the town clerk was the only person, other than the local clergyman, who was sure to be literate.

In 1963, when my father, John Russell Clark, was searching standard resources on heraldry for the "Clark" name, he could not verify that any belonged to direct British ancestors of his great-great-grandfather, Timothy Baldwin Clark. This colonizer was born in Connecticut in 1778, joined the Church of Jesus Christ of Latter-day Saints in 1835, and died in Illinois in 1848. My father felt it appropriate to honor his ancestor by creating an original family shield for the descendants of Timothy B. Clark, especially as he "sensed the desire on the part of many Ezra T. Clark descendants to have such a symbol... and several family members sent in for Clark crests from various mail order merchandisers."

He continued, "So, in 1969, I took the liberty of filling the void of a valid Clark coat of arms (i.e., Ezra T. Clark or his progenitors) by designing one. This coat of arms with its explanation of origin is sent to you for your approval and use, if so desired."

Timothy's son, Ezra Thompson Clark (1823-1901), was in the original Mormon Pioneer exodus from Nauvoo, Illinois, in 1846, although his family was assigned by President Young to stay in Winter Quarters to help the saints passing through.

The buffalo skull on the Clark Shield is derived from the skull found on a Wyoming trail with forehead inscribed: [use a wood-carved font and tighten spaces between the following four lines:]

"Pioneers camped here

June 3, 1847,

Making 15 miles today.

All is well. -- Brigham Young."

That original "bulletin of the plains" is preserved near Lisco, Nebraska, alongside the Mormon Pioneer National Historic Trail. Such a symbol has been used in various LDS settings, such as the Duty to God Award in the Boy Scouts program.

The pentagon shape symbolizes symmetry, and one side for each of the five letters in the Clark name. The color blue suggests valor. If it is fitting and proper to adopt this design as our coat of arms, please feel free to use this design as I have done for the past decade."

- John R. Clark, M.D., 1981.